1720

AN ADMONITION FOR THE Fifth of NOVEMBER.

Let us ſearch, and try our Ways, and turn again unto the Lord.

DID one know how to retrieve that open Simplicity, and downright Honeſty, which was once the Character and Glory of the *Engliſh* Nation, one would think nothing too much to do or ſuffer, in order to it.

We have loſt our Innocence, and with it our Honour, and what have we got in Exchange? Conſcience violated for the ſake of the Church, and the Church ſtill in Danger! Millions expended to ſecure our Property; and Property ſtill precarious, at the Mercy of Men in *Red*, both thoſe *within*, and thoſe *without* St. *Stephen*'s Chapel! The Lives of *Engliſh-men* prodigally thrown away, to *Enſlave* us under the Name of Liberty! And all that is dear to us Temporal and Eternal, ſacrific'd to *Foreigners* in the Service of our Enemies, to bind us down for ever, with the Chains of our own making! What worſe could have befallen us, had the *Gunpowder-Treaſon* took Effect, than has follow'd from the pretended *Deliverance* we tack to

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it?——Our King and Royal Family had periſh'd by the Hands of Miſcreants, not by our own: Our Laws had been violated by profeſs'd Adverſaries, not *tamely* given up by our ſelves into the Hands of treacherous Friends! Our Nobility had periſh'd glorioufly with their Prince in a common Ruin; not *meanly* liv'd upon the Surrender of their Privileges and Honour, not degraded themſelves by ſubmitting to the Scum of Foreign Countries.

The *Engliſh Commoners* had died *Freemen*; not baſely betray'd their Liberties and their Country for a Share in the Booty. Providence was pleaſed to protect us, and deliver us from the former Attempt by the Wiſdom of its Vice-gerent, our Lawful King: But when we took the Matter into our own Hand, and impiouſly blaſphem'd the Righteous God, by aſcribing our Wickedneſs to his Providence, we were left to the Fruits of our own Folly: We feel the ſad Effects, and have worſe to fear, till we be no more a Nation, but become an exhauſted Province to a petty Dukedom, and the Scorn of the whole Earth.

A melancholly Subject! But if we have any ſenſe of Religion left; if under a Cry of Moderation, and Liberty of Conſcience, the Hardſhips put upon the Reverend Clergy, oblig'd to Swear or Starve, and the inconſiſtent *Oaths*, which Men of no Conſcience forc'd upon them that once had ſome; if theſe Meaſures have not deprived us of the Senſe of Good and Evil, Religion and Moral Honeſty, the Danger of our immortal Souls is a Conſideration of much greater Conſequence, than any temporal Calamity, be it what it may; nor is there indeed ſo ſure a Way of averting, or removing temporal Evils, or at leaſt making them turn to our Advantage, as by a ſpeedy and real Repentance. If we are ſenſible of our Sins, and forſake them, who can tell but God will yet be gracious to us,

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as a *Nation*? To be ſure he will pardon every particular Perſon who *thus* repents.

But to wipe our Mouths, and ſay we have done no Wickedneſs, is very diſtant from Repentance: To profeſs with our Lips what our Heart cannot but condemn; to do it in the Houſe of God, and in our very Addreſſes to him; to aſcribe to the God of Holineſs and eſſential Juſtice, what is abhorrent to his Nature; and ſolemnly to thank him for proſperous Wickedneſs, is a moſt outrageous Profanation. I will not, I cannot aggravate it; may it never be remembred but in a penitent Way; and therefore may it never be again repeated.

To which Purpoſe, let me entreat the Reverend Clergy [who are Examples to their Flocks] ſeriouſly to read over the Service for the Fifth of *November* in private, before they come to read it in the Houſe of God; and in his Name, and for his ſake and their own, I beg them to conſider, how oppoſite it is to his eſſential Attributes; how inconſiſtent with the Principles and Profeſſions of many of them; and how fatal ſuch profane and hypocritical Addreſſes muſt be to the Souls of thoſe who make them.— —One would be glad to know, what Seaſon we refer to by the *Time that afflicted us*. It cannot be the Reigns of King *Charles* and King *James* the Second, in which Trade flouriſhed; we enjoy'd Peace and Plenty; our Churches were better frequented than they have been ſince; our Clergy in higher Reputation; Religion more reverenced and more at Heart; the *few* that had ſome Cauſe to complain, were treated in a more humane and generous Manner, than the *many* who have ſuffered ſince. OATES, whoſe Character every body knows, was whipp'd ſeverely, 'tis true; but not to *Death*. Seven Biſhops were confin'd for a while in the Tower, and were allowed a ſpeedy and fair Tryal; but they were not *Depriv'd*, as five

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five of thoſe very Biſhops were, by their *pretended Deliverer*, and not ſo much as allowed a ſmall Subſiſtence. The *Magdalen* College Buſineſs was much outdone by the many Nonjurors left to ſtarve with their Wives and Children. There is nothing in King *James*'s Reign parallel to the GLENCOE MASSACRE; nor to the Deſolation of the *Church of Scotland*; a Prelude to that of *Englaud*. For what is it then that we are to *offer up our unfeigned Thanks?* What is it, what can it be, that *fills our Hearts with Joy and Gladneſs*, when we remember the Revolution? Is it, that our Hereditary Monarchy was changed into an Elective? That we drove away our *native and lawful Princes*, indued with an inborn *Hereditary Clemency*, to ſet up a FOREIGN RACE, who neither underſtand our Laws nor Conſtitution, nor ſo much as our Language? Is it, that our once groundleſs and unreaſonable Fears, are really brought upon us by the unrighteous Methods we took to be rid of them? For *Popery* can never obtain in this Iſland, but *Atheiſm* and *Irreligion* not only *may*, but *do*. Do we rejoice, that our Plenty and Peace are exchanged for War and Miſery? That the Nation is involved in a Debt, which, in the Way we are, muſt inevitably ſink it? That Multitudes of Families are reduced to extreme Neceſſity, that the Betrayers of their Country may enrich themſelves with its Spoils? Do we who were ſo afraid of ſuffering any thing for Conſcience ſake, (that we choſe Iniquity rather than Affliction) rejoice that inſtead of a few Martyrs for the Truth (a Tryal we may ſafely ſay we ſhould never have been put to by King *James*) ſo many Thouſand Lives and Souls have periſhed in an unjuſt and ambitious War? Do we preſume to thank God for a Deliverance from thoſe Grievances we complained of in our *Petition of Right*, at a Time when we labour under the ſame, or greater, in Conſequence of that pretended Deliverance:

rance: Grievances which are not leſſened, but increaſed, by being bound upon us by thoſe who call themſelves *our Repreſentatives*; the Corruption of a Parliament being the greateſt of all Grievances, as depriving us of all peaceable Means of Redreſs, changing and ſuſpending our Laws, and even deſtroying our Conſtitution, as their Managers are pleaſed to direct. *Tyranny* is hateful from whatever Hand it proceeds; it is not the better, but the worſe for being *Proteſtant*; the Inſult is greater, and the Indignation ought to be ſo, when we ſee our ſelves oppreſs'd by thoſe who declare the loudeſt againſt Oppreſſions, and depriv'd of our Rights and Liberties, by thoſe who *pretended* to defend them. Providence is always *juſt* and *wiſe*, even when the Succeſs does not anſwer our Expectation; but we are neither, if we judge by Events. Time has convinc'd us of our Want of *Wiſdom*, it were happy for us, had we as lively a Senſe of our *Injuſtice*. With what Face can we ſpeak to an All-knowing God of our *extreme Dangers*; ſince they who raiſed the Alarm, and made the loudeſt Noiſe with their Fears, allow, now their Turn is ſerved, that the Stories which gave us thoſe Apprehenſions, were moſt of them Forgeries; and the real Dangers were brought upon us by the treacherous Counſels of the Men, whom OUR PRETENDED DELIVERER afterwards employ'd and rewarded for betraying their *too honeſt and credulous Maſter?*

Had we then a Foreigner for our L--d and King? one who kept up, not a chimerical, but a real ſeparate Intereſt from ours; who had other Subjects and Dominions more belov'd, amongſt whom our Treaſure was exhauſted? No; K. *James* made his Subjects rich as well as himſelf, and loſt his Crown becauſe he wou'd not enter into Alliances to the Detriment of his own People. If we had a Standing Army, it did not conſiſt of FOREIGN MERCENARY TROOPS, but of natural born Subjects. *Foreign Soldiers* were not maintain'd at home,

home, whilſt our Countrymen were ſent abroad to periſh in our Neighbours Quarrels. A *French League*, was then only *pretended*; we are bound in it now with a Vengeance, to the utter Ruin of our Trade; and tamely contribute to the exorbitant Power both of *France* and *Germany*! The deſign of our Enemies did indeed ſucceed; SUNDERLAND and others had the Reward of betraying their Country as well as their Prince and Benefactor: The Confederates alſo had theirs, in drawing us in to bear the Expence and Burthen of their Quarrels. Whatever *Attempts* were made, or pretended to be made formerly by *our Enemies, to bereave us of our Religion and Laws*, ſure I am the Nation feels by ſad Experience, that we are not at preſent delivered from ſuch ſort of Attempts, which are but too likely to ſucceed in the Hands of our PRETENDED FRIENDS.

But to wave Facts and come to Principles. The Doctrine of the Croſs, or Patient Submiſſion to our Lawful Sovereign, when unlawfully oppreſs'd, without daring to reſiſt (tho' it ſhou'd be in our Power to do it ſuccesfully,) leſt we incur Damnation; as it is a Chriſtian Doctrine, in ſpite of all the Sophiſtry and Scurrility of *profane Wits*, the Gates of Hell can never prevail againſt it. The *Reformed Church* of *England*: is peculiarly diſtinguiſh'd from other MODERN CHURCHES, (as yet under Corruption, or more imperfectly reform'd) by teaching and inculcating this Doctrine, as ancient as Chriſtianity it ſelf. And tho' ſome of her Members, like St. *Peter*, may have fallen thro' Weakneſs, and violent Temptations, it is to be hoped they will, like him, recover themſelves, and rather part with their Tranſgreſſions than their Principles. For alaſs! who can ſay, I am free from Sin? The Weakneſs of human Nature renders us Objects of the divine Compaſſion and mutual Forbearance. But it is the Property of Devils, and thoſe whom they have hardned, to perſiſt in their Iniquity, and add Sin to Sin.

Now that Reſiſtance was uſed at the REVOLUTION, cannot well be deny'd; it was contended for by the famous *Managers*, and is gloried in by the greateſt Advocates of the Revolution. And whatever Schemes they may proceed upon, whatever Arguments they may

may urge in their own Defence, who would not be thought to relinquish their Passive Principles, by complying, or if they please, submitting to what was transacted by other Hands; tho' the learned may think themselves able, 'tis certain the common People, even the more intelligent Part of the Congregation, know not how to reconcile that Doctrine with the Prayers for the 5th of *November*. Can we think it unlawful to resist King *James* in private among our Friends, and thank God that we had no Hand in dethroning him; and yet in publick *bless God for the safe Arrival* of the Man who did it, and for *making* (as we say) *all Opposition fall before him*, till he by the Assistance of rebellious Subjects had possess'd himself of our lawful Sovereign's Throne, and so *became our King and Governour*. Is not this as solemn an Approbation of the Revolution, and all the Methods that were taken to accomplish it, as can be made; and such as is utterly inconsistent with the Doctrine of Passive Obedience? Let us lay our Hands upon our Hearts, and seriously consider, what Service our Excuses and Evasions will do us at the dreadful Tribunal of the righteous God. Can we excuse our selves from being Partakers at least in other Mens Sins, and from giving Countenance and Encouragement to a Wickedness, which we profess to abhor? But if Principles of Religion will not perswade us to juster Measures; if the Honour of our Church and Nation has no Effect upon us; let us at least regard our mere temporal Interest, which drew us at first into the Snare; and consider, how the just Judgment of God has pursu'd us in our own Way, and punished us by our very iniquity. Do but allow *Atheism*, *Arianism*, &c. as bad as Popery, and we must needs own 'tis too notorious to be deny'd, that the very Evils we were at a Distance afraid of, are by our Methods of Prevention brought upon us. Our Impatience wou'd not bear anything from our Lawful Prince, to whom we owed Subjection; and we tamely bear every thing from an Us——r, whom in Duty, Honor, and Interest, we are oblig'd to oppose. The *Necessity* we formerly pretended in Breach of the Laws, our Oaths and Duty, is now real and urgent, and the Measures it puts us upon, tho' ever so extraordinary, are even *Lawful* too, inasmuch

much as they are enter'd on, in our own Juſt and neceſſary Defence, againſt Thieves and Robbers, againſt *unlawful Uſurpation*. We have all the Reaſon in the World to throw off our Stupidity and Cowardice, and Manfully to exert our ſelves; to deliver our Church and Nation from impending Ruin, our ſelves and our Poſterity from thoſe Evils, which are ſo much the more ſhameful and intolerable, in that we brought them by our Tranſgreſſions, upon our own Heads: Now is there any Way to eſcape, but by returning to our Duty to God and the King.

FINIS.